

# Religious Intelligence

"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

PUBLISHED BY N. WHITING.

NO. 22.

NEW-HAVEN. OCTOBER 24, 1829.

VOL. XIV.

## Missionary Intelligence.

### CHOCTAWS.

Experience has proved, that the only way to enlighten and civilize the heathen, is to bring them under the influence of the Gospel, and wherever its power is felt, it changes the lion to a lamb, the savage to a man. The attention of the Choctaw nation, appears to have been called of late in a particular manner to the subject of religion, and there has been a number of hopeful conversions among them. Mr. Williams, in a communication published in the *Miss. Herald*, describes the change that has been wrought in several of the converts. We select the following.

#### *Character of Individual Converts.*

*Tunnepinchuffa*, is well known to you as the first hopeful convert from among the full blood adult Choctaws. He united with the church on the first Sabbath in March last. He adorns his profession; is apparently a growing Christian; a man of prayer: very industrious, meek, and humble; a good but not a great man. He is used to speak in public, and does it with much propriety and good sense, though not with much animation. The holy Sabbath, his Savior, and the heavenly world are his themes. He was formerly on a level with the lowest of intemperate, ignorant, and filthy Choctaws.

*Tahoka*, of whom I spoke in a former communication as possessing considerable native talent, and influence, is really a miracle of grace. He is now about 50 years old. When I came to this station I was warned to be on my guard, in all my intercourse with this man. He was considered a more dangerous enemy to the mission than any other man in the settlement. He has a deep penetrating mind, with a more than ordinary gift of speech, and he has hitherto exerted more influence in this clan than any other man, the chief excepted, though not vested with any considerable authority; and this influence was chiefly employed to evil purposes. A year ago last winter, he was awakened to some sense of his sinfulness and danger, and began to pray in secret. He even publicly confessed his follies, and promised amendment. We began to hope in his case; but, alas, his seriousness wore off, and he sunk down again into vice. When ball plays were the favorite amusement of this people, this man led the way. When he appointed a play the whole population was set in motion. At his

word all went or stayed, from the highest to the lowest. It was no longer ago than last summer, that he led the whole country to these sports on the Sabbath knowingly. For this I reproved him sharply, but affectionately, in private. He sunk under it. It pleased God, I think, to accompany that reproof with a blessing. He did not forget it. He made no more promises of amendment. It was not till December last, that he came out boldly on the Lord's side. When he did, he exhibited the plainest marks of sincerity. It was with his whole soul; but not till after some weeks of great mental distress, and a great conflict with the adversary. At first he was more zealous than prudent. Some of his remarks were injudicious, tending rather to prejudice unwilling minds against religion. But grace had disposed his heart for learning wisdom, and love had kindled the desire to win souls to Christ. He is now more judicious, affectionate, and eminently faithful. His manner is persuasive, and interesting to all, if I except some of his ungodly neighbors. Of him also it may be said, "A prophet is not without honor, save in his own country and in his own house." None, however, but the ungodly and envious, find fault with his talks. I know of no one without any education so able as he is to instruct and interest an audience, or an individual in private. His help in religious meetings is considered a real acquisition. Humility is a striking trait in the character of him who not long since was so self-sufficient and haughty. He frequently calls himself a worm or an insect. It may be said of him, if of any man, that he has no will of his own, but to do the will of his Heavenly Father. He is in this, as in many other respects, an eminent example to all believers. His former professions and subsequent conduct caused many to doubt his sincerity, until his fruit had become so good and so abundant, that while others "take knowledge of him that he has been with Jesus," we cannot deny him the most cordial Christian fellowship. To win souls to Christ is his chief desire. The duty of prayer he urges, from the most weighty considerations, upon all, both old and young. Well may we all rejoice over such trophies of redeeming and sanctifying grace.

*Yimmichubbi* is probably 25 years old, and lives ten or twelve miles from us. We had no acquaintance with him until last winter, when he happened to be at a meeting near Hebron. There, under the first sermon he ever heard, he was awakened and took his seat among the in-

quirers. He has since then attended meetings as he was able; and we have, for some months past, had the most pleasing evidences of his piety. He is remarkably tender hearted and affectionate. I think St. John, the beloved disciple, would call him one of the "little children." The atoning blood of Jesus is his theme. In my journal you have, I think, a specimen of his prayers. In this exercise he has been from the first quite fluent, except when interrupted by tears and groanings which cannot be uttered, but which speak to the hearts of the hearers. At one meeting, when it appeared for a time that no one would come over on the Lord's side, he felt grieved at the hardness of their hearts, and told me of it with tears. But his sighs and tears of sorrow were emphatically turned to praise and thanksgiving before the meeting closed. This man is also learning to read, and makes good progress.

*Charles Milton*, a former pupil of the school at Mayhew, where he also learned the blacksmithing and tinner's trade, is settled in this neighborhood. He left school rather too soon. Though he can read and write (from a copy) pretty well; yet his actual knowledge of English is very limited. He is now about 21 years old; though so young, he has been appointed by the chief, one of the "light horse men," or executioners of laws, and is the only one in this clan. As such he is faithful. Some months since he heard of a whiskey trader in the settlement about three miles distant. He immediately called for help and pursued the enemy, who had decamped through fear, several miles, when he overtook and dashed the kegs in pieces.\*

Charles has been a thoughtless wicked youth, perhaps less hostile to religion than some. He was awakened last winter. I visited him at his shop, and found him thoughtful, but as yet, prayerless. I urged upon him the duty of prayer. He began that very day to call upon the Lord, and in a few days afterward came to me in a dark night to tell what the Lord had done for his soul. He appears well as a Christian and as a man, quite modest, though ever ready to pray and exhort on suitable occasions. He had never been much used to speak in public until since became pious. He now frequently speaks, often at considerable length, and always to great satisfaction. I have much reason to believe that he has been the means of awakening several individuals to a sense of sin. At a late meeting near Elliot, whither he accompanied me, as there were but few red people present, he addressed the white and colored people through an interpreter. It was loud preaching coming from such a source. Charles is also a good singer, and has actually composed several hymns in Choctaw, which are much used. He has already been very useful, and we hope he may be spared to do much for his people.

\*How ought such conduct to shame enlightened Christians, among whom, it is deemed necessary that every thirty or forty families on an average, should have a place established by law to make drunkards.—ED. REL. INTEL.

After describing several others, Mr. Williams says:

All these mentioned are full blood Indians, and all but the first named were received into the bosom of the church on the first Sabbath in June. There are others for whom we entertain hopes of piety; among whom is *Muttubbi*, the present captain, or chief man of the settlement. He would probably have been admitted to the church, had he been present at our last communion season. He is a very active man, and a powerful speaker. He is doing much for the cause. I would just remark that he was a subject of special prayer long before he became pious.

I might mention also a considerable number of others in this settlement, who are very serious; and some of them I do hope have already chosen the good part. Some others have been partially awakened, but are yet hesitating; while not a very few are much hardened.

It is not easy to estimate the influence which eight or ten really pious men, in a single small settlement, may exert by their example, their private intercourse, and their public exhortations. The truths of the Gospel are, by these converts, brought home to the bosoms of the people, and their effects upon their own kindred are seen by all. The missionary also derives great advantage from this public sentiment which is created in favor of him and his instructions. There was no such class of men to exert this influence, or to whose conduct and experience he could refer in proof of the reforming and saving tendency of the Gospel. May the time soon come, when there shall be no settlement in the nation, where such heaven shall not be found, and its effects witnessed.

From the *Missionary Herald*.

#### CEYLON.

*Extracts from the Journal of Mr. Poor at Batticotta.*

The following notices of some of the customs prevalent among the people of Jaffna, and of the manner in which the labors of the Missionaries are made to bear on different classes of people, are taken from the Journal of Mr. Poor, recently received.

#### *New-Year's Game of the Natives.*

March 25, 1828.—The Tamul new year commences on the 11th of April. At this season, but more especially on New-Year's day, breaking cocoa nuts, by way of gaming, is the favorite amusement of the whole country. The usual method of proceeding is, that the persons immediately concerned in the game are divided into two parties, each having an equal number of cocoa nuts. These are then violently struck against each other, by persons from the opposite sides, two only being engaged in the business at a time. Sometimes they hold each his nut firmly in his hand, and strike them against each other with great force. More frequently, however, the cocoa nuts are placed at a distance of twelve or fifteen feet by one party alternately, and thrown at by the other. The broken or cracked cocoa nuts are thrown into a heap to be claimed together with the money at stake, by the successful party; that is, by those who have the cocoa nuts remaining, while all belonging to their antagonists are broken. Many hundreds of nuts are frequently broken at a game. The sums at stake vary according to

the rank of the persons engaged, and to their zeal in gaming. Much ability and skill are often displayed, and some risk incurred. Sometimes the fingers of the parties are sadly bruised, and not unfrequently the game issues in a general quarrel among all parties, and none obtain the prize.

On observing some of the scholars preparing for this sport, I assembled them together and advised them to engage in contests that would be more profitable, and more suited to their station and employment. I then proposed to them some literary contests in several branches, and held out to those who should excel, appropriate prizes of books, stationary, &c. For a trial in spelling, all the members of the seminary were divided into two classes by two leaders, each selecting in his turn the boy whom he most approved. The first and second classes were then divided in like manner for a contest in Cumming's First Lessons in Astronomy; and the first class for a contest in right and oblique angled trigonometry. The ensuing New Year's day, the 11th of April, is the time appointed for the trial and for the distribution of the prizes. All seemed much pleased with my substituting such contests for the cocoa nut games. Some part of the intervening vacation will, I think, be spent in study.

26.—Last day in the term. Have spent the day in taking an account of the progress in study, made by the several classes through the term.

#### *Character of the Native Workmen.*

27.—As it is inconvenient for the native workmen, employed on our buildings and in performing other labors, to attend at the hour of morning and evening prayers in the chapel, I am in the habit of holding a short service with them daily, precisely at 12 o'clock, for the purpose of reading the Scriptures and prayer. They are, with few exceptions, a class of persons extremely addicted to heathenish practices, kept in blind subjection by their leaders and superiors, and appear to be resolved to live and die in idolatry. Though such is their general characteristic, it is evident that by a long course of hearing the word, they clearly perceive the superior excellence of Christianity; and many freely acknowledge that, if the people generally would renounce idolatry and receive the Christian religion, they would gain much by the exchange. In a very few cases something more than a mere speculative conviction of the truth has appeared, but no evidence of genuine faith and repentance. I have frequently brought before them the case of those who were employed in building Noah's ark. The application of the subject has often arrested their attention and produced a very favorable impression, but of a transient nature. One result of my free and frequent intercourse with them has been a deeper impression upon my own mind of the doctrine of special divine influence; that it precisely meets the case; and as that influence is exerted in behalf of those only who use the appointed means, there is abundant encouragement to "preach the word in season and out of season," whenever and wherever a fair hearing can be obtained.

#### *Religious instruction for the Beggars.*

29.—In this country, where the population is dense, the people generally poor, alms-houses unknown, and multitudes 'are without natural affection,' it is to be expected that the number of beggars will be great. This is indeed the case; and that we might not be troubled by incessant applications for assistance, and also that we might distribute in the most profitable manner all that we could appropriate to this object, it has long been our practice to give statedly once a week, at an appointed hour, to those who are known to be most needy. For many years this was attended to on the Sabbath, immediately after the service in the forenoon. As the bungalow chapel at the station was not sufficiently large for the comfortable accommodation of all who attend, it was thought best at the commencement of the year, to hold a meeting in the verandah, at an early hour on the Sabbath morning, exclusively for the benefit of the beggars. This meeting is attended regularly by two members of the church in rotation, belonging to the first class in the seminary. The number of beggars who attend the meeting varies from 50 to an 100. Many more come during the rains, and for a few weeks preceding the harvest than at other times.—They are indeed importunate beggars, and are often painfully clamorous. It is, however quite unnecessary for them to say much, as we are furnished at first sight with sufficient evidence, that the pinching hand of poverty is heavily upon them. Those who have attended for any length of time, are now brought into such habits of order and regularity, that the church members who can readily adapt themselves to their hearers, have a very favorable opportunity of pointing out to them the way, by which they may obtain durable riches and righteousness. Many of them are now particularly acquainted with the leading events in the history of the Saviour; with the Scripture accounts of Dives and Lazarus, the Prodigal Son, Mary and Martha, and others of a similar description; also with the story of 'Poor Sarah,' the 'Blind Child,' Blind Ellen,' &c. Though their motives for attending the meeting are, or were entirely mercenary, we have pleasing evidence that they have not heard the word in vain. Though they came to gather shells, (to use a figure with which they are well acquainted) some have, in the judgment of charity, found the pearl of great price. When I see them attentively listening to the word, and contrast their situation with that of the head men and others who scorn the divine message, I cannot but exclaim in the language of our Lord, "Blessed are the poor," for the poor have the gospel preached unto them." This course will doubtless result in the fulfilment of another memorable saying, that "the first shall be last and the last first."

*From the N. Y. Observer.*

#### THE GREAT MISSIONARY FIELD.

Many sanguine Christians, in their flattering anticipations respecting the universal spread of Christ's kingdom, forget how much land remains to be possessed, in which vital Christianity has not yet gained even a foot hold. One

vast province of the prince of darkness, where his kingdom is yet undisturbed, is the empire of China, and its dependencies.

The lowest estimate to which much value is to be attached, rates the population of the empire at a hundred and fifty millions, and these people, let it be remembered, are remarkably enterprising and intelligent, penetrating like the Yankees into every place, where gain can be acquired. The interesting letter of Mr. Tomlin, published last week, states that of the 410,000 who inhabit the city of Bangkok in Siam, 360,000 are Chinese, or their descendants. In like manner they are scattered all over the Asiatic isles and the whole Eastern Archipelago.

The nature of their language, and the genius of their political institutions, have made the Chinese a *reading people*, to an extent much beyond what their general improvement in knowledge would lead us to expect. There are probably few countries in the world, where so large a proportion of the people have some ability to read. In fact it is supposed that one-fourth part of the whole population of the globe are accessible through the written language of China.

To occupy this vast ground we have only Dr. Morrison at Canton, and the brethren connected with the Mission College at Malacca, unless we add also these engaged in the Burman mission, whose labors will perhaps ultimately bear upon China.

In Canton, and indeed in all other places where the exclusive monopoly of the English East India Company extends, missionaries who are British subjects, are liable to inconvenience, and even to persecution, from the power of that immense corporation. Dr. Morrison it is believed, experienced some trouble, until he became a servant of the Company. He has held the office of Interpreter since 1809.

The laws of China, and its rigid police, seem to preclude any direct access to the empire, by foreign evangelists. Even *Leang a Fah*, the native Chinese Christian, whom Dr. Morrison ordained to the ministry, has been molested in his humble attempts to keep a Christian school, and circulate Christian Tracts.

The only medium of access is by books and tracts. Besides the port of Canton, the ports without the empire which are visited by Chinese Junks or vessels, afford many opportunities for conveying Gospel light into China, and of bringing vast multitudes of Chinese to the knowledge of salvation by Jesus Christ.

The American Board of Missions have been for some time contemplating a mission to China. The Executive Committee of the American Seamen's Friend Society, several months ago resolved to send a minister to labor among the seamen in the port of Canton, agreeably to the repeated and earnest requests of Dr. Morrison and others. Now this appeal comes from Bangkok, and loudly calls upon the American churches to turn their attention, their prayers, and their labors, upon the untold millions of the Chinese, over whom the god of this world reigns undisturbed.

It is evident that here is opened to view the

greatest evangelical enterprise that ever can be presented to our churches. And if Chinese missions should be neglected any longer among us, it must only be, because the church has not yet attained a sufficiently *large heart*, to apprehend the greatness of the privilege that is now offered. L.

#### CANTON MISSION.

*Sailing of the Missionaries.*—The Rev. David Abeel, and the Rev. Elijah C. Bridgman, sailed from New-York on Wednesday last, in the ship *Roman*, Captain Lanender. The former gentleman, goes out in the service of the American Seamen's Friend Society, to act as chaplain to the seamen, and others in the port of Canton. The other is sent out by the American Board, and is expected to devote himself to the acquisition of the language of the country, and be prepared to occupy whatever field of usefulness Divine Providence may open for his labors.

A number of friends accompanied them on board the ship, where they united in a prayer offered by the Rev. D. A. Clark. The object of this mission is exceedingly interesting, in whatever point of view it may be examined. Many providential circumstances indicate, to the minds of those who have observed them, that God is preparing the way for the effectual introduction of the Gospel into China. Christians ought now to bear this matter specially on their hearts in prayer. Let them not forget the ship *Roman* in which this important mission is embarked. The friends of the cause are under special obligations to those concerned in her, for their kindness and attention. It would give a pleasing impulse to the mission, should divine grace descend on board the ship, that she might enter her destined haven with praises for spiritual blessings, as well as for preserving mercies.—*ib.*

#### AMERICAN BOARD OF MISSIONS.

The American Board of Commissioners for Foreign Missions, commenced its 20th annual meeting at Albany, on Wednesday the 7th of Oct. A correspondent to the N. Y. Observer, gives the following summary.

##### *Members of the Board.*

Joseph Nourse, Esq. Hon. Stephen Van Rensselaer, Hon. John C. Smith, Rev. David Porter, D. D. Rev. Alexander Proudfit, D. D. Hon. William Reed, Rev. Samuel Miller, D. D. Rev. Jeremiah Day, D. D. Rev. Archibald Alexander, Rev. Leonard Woods, D. D. Rev. Joshua Bates, D. D. Rev. Lyman Beecher, D. D. Rev. William M'Murray, D. D. Rev. Jeremiah Evarts, Esq. Rev. William Neill, D. D. Rev. Gardiner Spring, D. D. Rev. John Codman, D. D. Rev. Warren Fay, D. D. Henry Hill Esq. Dr. Samuel Agnew, Rev. Eliphalet Nott, D. D. Eleazer Lord, Esq. Rev. Benjamin B. Wisner, D. D. Rev. Edward D. Griffin, D. D. Rev. N. S. S. Beman, Rev. John Ludlow, D. D. Rev. Thomas De Witt, D. D.

**Treasurer's Report.**—The treasurer made the following report :

Expenditures of the Board for the year ending August 31, 1829 - - - \$92,533 13

Amount for which the Board was in debt, Sept. 1, 1828. 22,179 71—\$114,712 84

The receipts of the Board during the year are as follows :

Donations - - - \$94,870 90

Legacies. - - - 9,671 34

Interest on Permanent Fund 2,375 52

Received for Miss Register 10 50—106,923 26

Balance for which the Board is in debt, \$7,784 58

**Report of the Prudential Committee.**—The report of the Prudential Committee was read by Jeremiah Evarts, Esq. the Corresponding Secretary. An abstract of this very interesting document prepared for our paper, will be found below.

**Case of Lieutenant Percival.**—Documents were read relative to the trial of Lieutenant Percival, of the United States ship Dolphin, for the outrages committed by himself and his crew on the missionaries at the Sandwich Islands. The trial having been instituted on complaint of the Prudential Committee to the Secretary of the Navy, and it appearing from the documents that the Secretary of the Navy, although long since requested, had not yet communicated the result of the trial, the following resolution was adopted by the Board.

**Resolved,** That the Secretary of the Navy be respectfully requested to communicate to this Board the decision of the Court of inquiry in relation to the complaints of this Board against Lieutenant Percival, and the proceedings of the government thereupon, and that the President and Vice President of this Board be requested to communicate the preceding resolution to the Secretary of the Navy.

**Mission to China.**—On Thursday morning the Corresponding Secretary stated that arrangements had been made for a mission to China, and that Mr. Bridgman had left Albany that morning, to embark at New-York in a few days, as the first American missionary to this populous empire. It was also stated that Mr. Oliphant, of New-York, who has been for several years a resident in Canton, had generously offered to carry out the missionary and to pay his expenses for one year.

No new members were added to the Board.

On Wednesday evening the sermon was preached by the Rev. Dr. Alexander, of Princeton, from Acts xi. 18, "When they heard these things they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." A copy of the sermon was requested for publication.

On Thursday evening, at a public meeting held in the South Dutch Church, brief extracts from the annual report were read by the Secretary, and addresses were made by the Rev. Drs. Beecher, De Witt, Neil, and Griffin, after which a collection was made in aid of the funds of the Board, amounting, with that taken up on the preceding evening, to \$326 92.

The next meeting was appointed to be held at Boston, on the first Wednesday in Oct. 1830. The Rev. Thomas De Witt, D. D. of New-York, was chosen to deliver the next annual sermon,

and the Rev. Dr. Woods, of Andover his substitute.

#### BRIEF NOTICES.

*From the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, as read before the Board, at Albany, on Wednesday and Thursday, the 7th and 8th inst.*

The report opened with an allusion to the general advance of the operations of Christian benevolence, and to the increasing interest thence to be expected, at successive anniversaries of our large and religious Societies.

A respectful and affectionate tribute was then paid to the memory of the Hon. John Hooker, and the venerable and illustrious John Jay, members of the Board, who died within the last year. Both these lamented individuals were distinguished by their pious attachment to the cause, in which the Board is embarked.

**BOMBAY.**—The newly arrived missionaries, are principally engaged in the acquisition of the native language. Mr. Graves continues to preach the Gospel to the Mahrattas, in every way, in which he can get access to them; and his opportunities are frequent. They appear to be individual cases, in which the power of the Gospel has been experienced, by persons of different nations and languages.

The press is sending forth a second edition of the New Testament. The expense of this edition is borne by the British and Foreign Bible Society. Tracts are printed also, and in a rapid course of distribution.

The schools of the mission contained about 1,100 boys, and nearly 600 girls. The advance of public opinion, in favor of female education, was very perceptible. The missionaries express their high gratification that Miss Farrar had come out, with a view of devoting herself to that part of the work.

The Brahmins are said to be losing their hold of the people, so far as the progress of knowledge has extended.

An appeal for additional laborers is made to the American churches.

**CEYLON.**—The Mission Seminary at Batticotta, in which the most promising young men are receiving a more thorough education, with a view to their being ministers of the Gospel, or employed in other useful stations, contains 78 scholars. The preparatory school at Tillipally, from whence the seminary is supplied, contains 100 boys. The number of girls in the Female Boarding School at Oodeoville, was about 30—making the whole number of boarding scholars more than 200.

There are between 80 and 90 scholars under the care, and at the expense, of this mission, in neighboring villages, the pupils living with their parents. The number of such pupils amounts to about 3,600.

The field for distributing books, in connexion with this mission, is growing wider, and will be almost illimitable. The inhabitants of the neighboring continent speak the same language, and are exceedingly desirous of receiving Tracts and portions of the Scriptures.

**WESTERN ASIA.**—Mr. Temple, recently from

this mission, has been employed during the year past in visiting Auxiliaries, pleading the cause of missions, and promoting religion in our churches.

The missionaries at Beyroot, having been compelled by the present war to resort to Malta, are engaged in translations, and in maturing plans for future labors. Their attainments in the Arabic, Turkish and modern Greek languages, are such as to give them a great advantage in their future labors.

The American mission Press at Malta sent forth 124 books and tracts, from the commencement of operations down to the last day of December, 1828; viz. 72 in Modern Greek, 47 in Italian, and 5 in Armeno-Turkish. The number of copies printed, is 211,850. Among the books printed are the *Pilgrim's Progress*, the *Saint's Rest*, *Porteus' Evidences*, the *Dairyman's Daughter*, *Payson's Address to Seamen*, and the *Shepherd of Salisbury Plain*. The works printed by this press, are executed in a beautiful style of printing; particularly the *Tracts in Armeno-Turkish*, of which a sufficient number are printed to form a volume.

The Armenian ecclesiastics are of great service in translating and correcting for the press.

The Committee stated at some length the objects of Mr. Anderson's agency, and his travels in Greece, so far as they had been ascertained.

[A notice of that part of the report which relates to the Sandwich Islands, &c. will be given hereafter.]

#### AMERICAN INDIANS.

At the close of the report of the Cherokee Mission, the Committee thus express themselves on the question of removal.

At the present time, the eyes of America, and of not a few individuals in Europe, are directed to this tribe, on account of the measures, which are in contemplation for their removal. The Cherokees are in a state of great anxiety in regard to the question, whether they are to reside on the lands which they received from their fathers, or be constrained to migrate to a country for which they have no attachments, and which, in their view, will be an inconvenient resting place of a few years, as they apprehend, they shall be driven away, dispersed and destroyed. This is undoubtedly the general, if not the universal, state of feeling among them: and it is certain, that such a state of feeling must, so long as it exists, be a great hindrance to those improvements, which have been for some years in progress, and which it is the special object of this Board to promote.

It has been a subject of serious deliberation with the Committee, how far it became them to express any opinion, with respect to the removal of the Indians which is now so much agitated. It has always been a maxim with them that it is not expedient for religious societies to take part in any question merely political; and the missionaries under their direction have been uniformly instructed not to interfere with the political, commercial, or municipal affairs of the natives for whose benefit they were sent forth. It has not been thought a violation of these principles, however, for the

missionaries among the Cherokees to assure them, that they might rely upon the justice of the United States, and that all the treaty stipulations with them would be honorably fulfilled. By giving such assurances, the missionaries supposed, that they were doing what was right and proper in itself, and what would meet with the decided approbation of the general government. The agents of the United States among the Indians have, it is believed, been in the constant habit of giving similar assurances, in pursuance of their official instructions. As to any decisions of the Cherokees in regard to their secular interests, the missionaries have scrupulously refrained from giving advice.

The Committee feel bound, on this occasion, to declare, that, in their judgment, no Indians should be compelled to leave the lands which they derived from their ancestors, of which they are in peaceable possession, and which have been guaranteed to them by solemn treaties. In all negotiations with them, on the subject of removal, it must be obvious, that the terms should be just and reasonable in themselves; that the acceptance or rejection of them should be left to the free and unbiased determination of the Indians; and that any proceeding, in opposition to these principles, would be altogether unjustifiable, and such as should never be expected from a Christian people.

Deeply impressed with these views, the Committee would affectionately recommend it to the members of this Board and to the Christian community, to offer up fervent and unceasing prayers to the God of heaven, that all the measures, which may be adopted in relation to the Indians, may be dictated by justice and benevolence; and that the efforts which may be made for their temporal and spiritual welfare may be crowned with entire success.

#### GENERAL SUMMARY.

The report concludes with the following paragraphs:

In looking back upon the transactions of the year past, the Committee can confidently say, that never before have there been so many encouragements within a single year.

The number of learners, in the schools of the missions under the care of this Board, has greatly increased. The number of readers of the Holy Scriptures is of course multiplied; and preparation is made for their being multiplied hereafter to an indefinite extent.

Printing establishments are at work, sending forth their publications by thousands weekly, among various tribes and nations, to which this institution has thus been the instrument of bringing advantages of inestimable value. Translations, principally of the Scriptures, are made, and making, by the missionaries of the Board, into ten languages spoken by heathens. The influence, commencing in this manner, will become wider and deeper, till it shall be swallowed up, in the universal prevalence of truth and holiness.

Though death has repeatedly invaded the number of ordained missionaries, and some have been withdrawn from the service in other

ways, yet the vacancy thus occasioned is more than supplied by young men, who have recently consecrated themselves to the work. Seven of this character, having completed their education at the theological seminaries at Andover and Princeton, and several of them having labored for a season as agents of the Board, are expecting to engage soon, as evangelical laborers on heathen ground. Some of them are assigned to the populous regions of the east, and others to the scattered remnants of the American Indians.

But the great and distinctive encouragement of the year past is, that the Holy Spirit has been poured out more extensively than heretofore, and a most cheering attestation has thus been given to the efficacy of divine truth, as dispensed by the missionaries of this Board. The Committee need only advert to the details, which have appeared, in the account of the missionaries at the Sandwich Islands, and among the Choctaws. The latter case is the more remarkable, as the natives had been exceedingly slow to hear the Gospel, and very dull of apprehension respecting it. But all at once, as if informed by the same living principle, they start into vigorous action. Numerous individuals, who had seemed scarcely more accessible to the influence of exhortation, argument, or invitation, than the trees of the forest in which they had wandered, suddenly become attentive and deeply interested hearers, anxious inquirers, and truly converted men and women. From a state of entire apathy they suddenly exhibit exquisite sensibility, tenderness of conscience, hatred of sin, love to the truth, reverence for the word of God, and especially for the Sabbath, and an affectionate trust in Christ as the Redeemer of their souls. At least these are the appearances; and on philosophical principles, it is scarcely, if at all, less difficult to account for these appearances, than for the reality of the change, which they are supposed to indicate. But the manifestations of divine grace are not confined to the Choctaws, and the natives of the Sandwich Islands. Among the Cherokees, the Chickasaws, the children of Chippeways, and the Stockbridge Indians, there have been striking instances of conversion, and, at the stations generally, there is a manifest increase of the power of religion.

If it shall appear in the final day, that five hundred heathens, of different nations, scattered in regions far remote from each other, and from us, have become experimentally acquainted with the Gospel during the year past, and have thus entered upon a course of boundless beneficence and happiness; and if five thousand others have become, for the first time deeply serious and prayerful, and are brought into circumstances, which often issue in true conversion; and these are very moderate estimates; if these things appear, in the final day, with all their endless train of consequences, who will then regret that he, aided by his influence, his benefactions, and his prayers, the efforts of our brethren among the heathen, for the salvation of perishing millions? Who will not regret that he has not put forth more strength, and given himself to the work with more entire self-consecration?

## THE CHRISTIAN RELIGION.

No conformity of circumstances can account for the origin of Christianity.

A being, known to the world only as a Jewish peasant, delivered a system of doctrine, which overthrew not merely some feeble philosophy, or some harsh and unpopular superstition, but both the theory and establishment of the State Religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure hope in which the heathen saw a life to come. The noble families owed to it a large portion of their rank and influence. The Emperor himself was a High Priest. Old tradition, invigorated into living belief, made it the pledge of safety to the empire,—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against the colossal and haughty erection, the consummate work of subtlety and strength,—stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to Heaven, came, wall and gate to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the founder of Christianity cast away all those weapons of our lower nature. He shrank from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them, that if they were to be great it must be through the grave. In the full view of unpopularity, desertion and death, he pronounced to the Jews the extinction of their national existence; to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province; and when it at length reached Rome, it was known only in contemptuous connexion with that of a crowd of unfortunate men, condemned to the rack and the flame. Yet within the life of men his religion constituted the worship of Emperor and people; his doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the God whom the Heaven of Heavens cannot contain.

Those wonders are familiar to the Christian, but they are still wonders, the mightiest phenomena on which the spirit of man can gaze, the stars of our mortal twilight, and worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud.—*Rev. George Croly.*

The Rev. Dr. Staughton, late President of the Columbian College, Washington City, D. C. has been elected President of the College at Georgetown, Ky.

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

### THE TWO PLANTS.

Sometime since on visiting the garden of a friend, my attention was attracted by a very rare and beautiful flower which flourished there; and on expressing my admiration of it, I was presented with two roots of the same species, receiving at the same time particular directions for the management of them. They were alike in size and appearance, and I knew not of which to cherish the most sanguine expectations. I planted them side by side; the same dews softly distilled, the same sun shed its warm rays upon each; in short, in every respect they received similar culture and advantages. For a time both flourished well; the tender green leaves forced their way thro' the moistened earth, the small buds had just begun to swell, and I anticipated with much pleasure the time when I should behold the lovely hues of my flowers, and regale my senses with their delicious fragrance. But one morning when I went into my garden, I perceived that one of them looked faded and sickly; I went to it. I watered it. I lighted the earth about it, I screened it from the scorching heat; but all my efforts were fruitless—in a few days the slender stem, the pure green leaves and the buds withered; for a short time it remained in my garden, a memento of my disappointed hopes, and then it was cast away as an unsightly object. My other flower continued to grow and flourish, the green shell burst, the pearly flower appeared, it was the rich ornament of my garden, it scattered its odours on every passing zephyr, until by my father's particular request, it was removed into his hot-house, where in a more genial atmosphere, it blooms with increased beauty. And could I have hoped that circumstances like these were confined to the vegetable world—that the florist and the horticulturist were the only subjects of such disappointment, the one plant would have faded unknown, and the other have bloomed in secret. But, alas! within the limits of my own circle of friends, events have occurred, in the particulars of which I can trace a mournful analogy with the incident here detailed; and I would entreat you, my dear young friends, attentively to consider whether you may not be the very individuals, who furnish an exemplification of the truth of my assertion.

Perhaps some of you are placed in situations very favorable for religious improvement.—From your earliest infancy, parental love has watched over you with the most anxious solicitude. You have been favored with the most assiduous culture, the most unremitting care. You have basked in the full beamings of gospel light. Every hopeful appearance has been

hailed as a bud of promise—a token for good; and those who have so diligently labored, have been looking forward with eager expectation to the time when all this anxiety should be rewarded, when they shall see you "flourishing in the courts of our God." They have seen those around you, perhaps your brothers or sisters on whom the same care has been bestowed, blooming in the garden of the Lord, and diffusing by the excellence and holiness of their characters, a sweet fragrance—and perhaps they have from time to time come and looked upon you, and have their hopes been as frequently disappointed? Have they found instead of unfolding beauties, and increasing loveliness, that the buds are fading, and that the freshness and purity which once so delighted them, is gone, and that their fondly cherished anticipations are all disappointed. O my dear young friends, if this is indeed the mournful truth, I beseech you, I entreat you, rest not satisfied, to droop and fade even in the garden of the Lord. It cannot be expected that those who bear no fruit, should long be permitted to remain in so fertile and favored a spot. Mercy, long suffering mercy, may have pleaded hard for your continuance unto the present day, but it may be almost wearied. The scythe that shall cut you down may even now be lifted ere it is too late. While any life remains, seek those rich fertilizing influences of the Holy Spirit, which can revive and invigorate every decaying beauty. And if you can entertain any well-founded hope, that you are flourishing in the garden of the Lord you have reason to rejoice, and we joy with you; may you continue to bloom even amidst the chilling damps and mists of our ungenial atmosphere; may you exhale a rich and sweet perfume, so that your Lord himself may delight in you; may you be preserved unblighted and undecaying, till after blossoming in the wilderness, and flourishing as a plant of the Lord, that he may be glorified, you shall be taken to live in unfading beauty in a brighter clime,—

On Zion's pure, celestial mount,

Where flowers perennial spring—

To bloom beside the crystal fount

And know no withering.

Each plant shall flourish there anew,

With fragrance here unknown;

Unfolding each celestial hue

Before the Eternal throne

### DISTURBERS OF THE PEACE.

"These disturbers of the peace," said Arundel to his friend Percy, "how much mischief they create!"

"But whom do you design by this term?" rejoined Percy, interrupting his reverie, "Do

you allude to any persons who have recently engaged in a public riot?"

"Oh! no, there are other characters who are not exactly so notorious, but quite as injurious to the comfort and harmony of society."

"You excite my curiosity," said Percy, "are they numerous?"

"So much so, that they are spread all over the world—they are found in every climate. Not a kingdom, not a metropolis, not a city, nor even a village, is exempt. They are known by their very looks, and their speech betrays them."

"Now then, Arundel, for your definition of the species, which I long to hear."

"They are found in churches and chapels, in families, in parlours, in shops, and in kitchens."

"But the definition—"

"First, there are the **TATLERS**, who go from house to house, attentive to the business of others, but neglecting their own. They report publicly what they hear in confidence, and, what is worse, they publish with additions and notes and comments—and by insinuations and innuendoes, altogether groundless, create disturbances among friends and relatives. Next come the **WILLERS**—a species of character obstinate and perverse. Determined to accomplish their object, they oppose every person and thing that militate against it, and sooner than they would relinquish it, they would calmly see the ruin of the family, the society, the kingdom, the world! Oh what disturbances have they excited in this country! and how many Christian societies have been torn and rent by their unhalloved conduct! Of this family was Henry VIII, of whom Wolsey said, that 'rather than he would miss or want any part of his will, he would endanger one half of his kingdom.'

A third species are the **CONCEITED**, whose *little* knowledge has filled them with vanity and pride, and who have so much of the organ of self esteem, as phrenologists would say, that they are for ever on the watch for holes and blemishes, and *lapses lingue*. They wear convex glasses when they look at others, and concave glasses when they survey themselves.—They mark the *mote* in the eye of their neighbor, but cannot discern the beam in their own. So wise and understanding are they, that although they cannot read with propriety, nor write grammatically, nor spell correctly, nor conduct their own affairs prudently, yet they can give good advice to every one else! They know more of the sermon than the minister who preaches it, and can tell what he should have said and what he should not have introduced; but pay no regard to what he has said, except to find fault and to ridicule. Like children, fond of a new toy, every thing pleases them that is wonderful and strange, pleases them for a time, a very short time, they still want something new! Poor creatures! they have the *form* of religion, but not its *power*; their creed is uncertain, their hope presumptuous, their faith unfounded, their prospects fallacious. Did they but know how contemptible they appear to others, they would keep silence,

and not venture to broach their puerile opinions.

"Among the group may be discovered the **STRAIGHT-FORWARD**, who must speak their mind—with what they term '*honest bluntness*,' by which is meant a license to express themselves insolently and impertinently. They affect to soften down the most offensive remarks by—'You will excuse me, Sir, for I always speak my mind.' How many delicate, modest individuals, have had to endure the most mortifying rebuffs from these unfeeling counsellors, these uncourtly Catos. Let them remember the advice, 'Swift to hear, slow to speak.'"

"Your observations, my friend Arundel, are too true. You have not however touched upon one class which may indeed be styled, '*Disturbers of the peace*.'"

"You mean the **DIOTROPHESIANS**."

"The same," said Percy. "Men of power, who having been raised to authority in the church, chapel, or state, lord it over others, and usurp their office.—Such men talk of *liberty*, but it is to be enjoyed by themselves only—wives, servants, ministers, governors, must all yield to them, for they will do as they please; and if they cannot be supreme, they will not be subordinate."

"It is important," said Arundel, "to expose these hideous characters to our youth, that they may learn to watch against such dispositions as may render them unamiable. How different would be the state of society if all were governed by gospel principles! How peaceful would be the condition of Christian churches, if its members cultivated the spirit of meekness and love! The character must be formed in youth, for the principles that are acquired then, will strengthen and operate powerfully at the period of maturity. No title can be more honorable than that of '*promoter of peace*;' on the other hand, nothing is more to be deprecated than that of being '*a disturber of the peace*.'"

#### THE PSALMS.

The Psalms have been valued and esteemed by the church of God in all ages, as an excellent store-house of devotion: they are composed in the genuine spirit of piety, and contain such an agreeable and extensive variety of subjects, that every devout person may find passages applicable to his particular circumstances and state of mind. The 8th, 19th, 104th, and 111th, celebrate the creation.

The 33rd, 46th, 48th, 78th, 106th, 107th, and 147th, shew the constant administration of Providence.

The 1st, 15th, 19th, 112th, and 119th, declare the excellency of the divine laws, and the solid comfort and happiness which spring from the sincere observance of them.

The 13th, 22nd, 23rd, 25th, 27th, 31st, 37th, 86th, 88th, 142nd, and 146th, are applicable to public grievances or private calamities.

The *penitential* psalms are 6th, 32nd, 38th, 51st, and 130th.

The Psalms are full of thanksgiving to the Father of Mercies, more especially the 18th, 30th, 96th, 98th, 100th, 103rd, 116th, 118th, and 145th.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 24, 1829.

*Outlines of Ecclesiastical History, on a new plan; designed for Academies and Schools. BY REV. CHARLES A. GOODRICH. Illustrated by Engravings. Hartford: H. & F. J. Huntington. 1829. pp. 424.*

If we can add by any recommendation of ours, to the circulation of good and profitable school books, there is no office which we discharge with more good will and sincerity. 'Of making books, there is indeed no end, and no end to the issues of new editions,' says another; 'but I am not so much afflicted with the multitude, as with the character of our new publications; for this reason religious publications should proportionally continue shedding a corrective influence upon the circles of society.' It matters not how prolific the press may grow, in such works as consult the moral and mental improvement of men; and particularly in those that aim at the education of youth. It is regarded, as it should be, as one among the good signs of our times, that science and learning are constantly taking more practical and popular forms. New methods are daily being devised for reducing the labor of instruction; and while the business of teaching is simplified, and the time and toil of acquisition abridged, the range of instruction is also enlarged. By means of improved classifications and analyses on new subjects of study are brought down to a level with the capacities of our youth, and old ones cleared up of their redundancies and rubbish. For the increase of such productions we need feel no concern, if they consult as they should the wants and spirit of the age, and are careful what tone they impart to the morality and piety of the rising race. Our usual scruples concerning innovations and improvements, should be applied with great care and caution to the introduction of new class books, lest by misplacing them, we stand in our own light. The risk is but slight, for experiment and experience, soon assigns each its proper level, and the chance of real improvements in education is worth all the hazard run.

The book of which we have undertaken to speak, will prove, we think, one of those real improvements. A judicious work on the all-important and all-interesting subject of which it treats, has been for long a desideratum; and this, it is believed, is such an one. The writer, Mr. Goodrich, is already advantageously known to the public, as the author of several useful school books. His small History of the United States, has had a circulation unprecedented.

The present is a History of the Church, followed through all its vicissitudes and conflicts, from its institution down to the present day. The incidents are apparently well chosen—the arrangement happy—and the style lucid. At this time, when the religion of the Cross is engaging peculiarly the attention of Christendom, and the interests of the Church insinuating themselves more than ever into the business and bosoms of men, is it not meet and proper that

her history should have a place in the education of our youth?

The general division of the history is into eight periods.—1. The period of the *Life of Christ*: 2. of the *Labors of the Apostles*:—3. of *Persecution*:—4. of the *Decline of Paganism*:—5. of the *Rise of the Mahomedan Imposture*:—6. of the *Crusades* and the *Papal Schism*:—7. of the *Reformation*:—8. of the *Puritans*. These are subdivided into sections—and the whole accompanied with questions, calculated to draw out the topics of principal importance.

There are difficulties in discharging such a task of a peculiar nature, arising out of the jealous scrutiny with which different sects will regard the historian's labor, let his fidelity be never so strict. As to the manner in which Mr. G. has met through difficulties, we quote the following remark from the Spirit of the Pilgrims.

"He has not gone out of his way to cross the track of opposing systems; nor has he kept back what the regular course of the narrative seemed to require, for the purpose of saving the opinions of others. He appears rather to have gone directly forward, stating facts as they took place, explaining them according to the best of his judgment, and always treating those who may be disposed to cherish different opinions with candor and respect."

## STATE OF RELIGION IN VERMONT.

Extracts from the Narrative of the state of Religion, presented before the General Convention, at its late meeting at Woodstock.

The committee, appointed to prepare a statement of the present condition of the Churches connected with this Convention, report, that perhaps never since its formation, have the Churches in our bounds presented a picture similar to the present year. To a very great extent, we are called to mourn the withdrawal of the Spirit's renewing operations, and the correspondent prevalence of the vices, that vegetate in the fields not watered by his influence. We remember when, but lately, every Association in the State reported, that God was reviving his work within their bounds. Sinners were flying like a cloud, and like doves to their windows, and every spot on our highest hills and in our deepest valleys was rained upon and was fertile. Thus have we the memory of joys that are passed, and can only reflect on the years of the right hand of the Lord.

Why has he brought upon us this drought? is a question that should be employing the mind, and pressing the conscience and the heart, of every minister of Christ on this territory, and every believer in its Churches. There must have been some diversion of the heart from God, or he would not have ceased to give efficacy to the truth, and to fulfil the gracious promises that have dropped from his lips. Oh why does he not conquer the world, and give it to his Son in its subdued and heavenly form, as he has promised? Why, at the very time when he is calling us to spread out his Kingdom over all the earth, should he withhold his showers from the very Churches that must come up to this *work of the Lord*?

And still we have, in the scene before us, some cheering aspects. The number of faithful ministers in our bounds is increased, and there are some precious instances of revival. The fleece is not *all dry*. God has not left himself without a witness, in that he has done us some good, and given us a few mercy drops from Heaven, and not left our entire territory to barrenness and desolation.

Besides these instances of revival, "few and far between," there has been an evident increase of zeal in support of the religious and benevolent institutions of the age. The concert of prayer, though neglected by professors of religion, to an extent that awakens surprise, is still kept up in all our Churches.

Our Sabbath schools were never more prosperous. In them, it would seem, are we to look for the redeeming Spirit, that is to turn again our captivity. At no operations of the day does the enemy look with a visage of more fixed and sullen despair. Here he reads, and well he may, of an attack made upon the very foundations of his dark and gloomy citadel. The promise is, that another nation will people our territory, than any that has yet lived; a nation, acquainted with God from their cradle, and nursed to manhood in the very lap of truth.

Our Bible Classes, too, though more tardy in their operations, are moving onward to the same result. From every section of the State, there is a report of progress. Oh, when will these institutions be prized according to their worth, and the knowledge of God, whom to know is eternal life, be accounted the best knowledge? Why is it that any can take so deep an interest in any other book, as in that which guides to everlasting life? is a question that can be answered only by a reference to that depravity, which has ruined our world. Oh, come from Heaven, that Spirit that can cure and stay the plague, and lead back the creatures of God to loyalty and duty.

Effectual exertions are making for the dissemination of the Bible. We have supplied our own territory, and are resolved to aid the Parent Society in carrying into execution the noble purpose fixed at its last anniversary.—Thus will there be some chance, that the entire population of our land will become acquainted with the overtures of mercy, and the divine influence operate, to render us that people, of whom God is the Lord.

In the missionary enterprise, the Churches, we hope, are travelling on to the grand result, the conversion of the world. Our waste places are rapidly becoming built up, and as soon as men can be had, our purpose is, that every Church shall have its pastor. "Pray ye the Lord of the harvest, that he would thrust forth more laborers into his harvest." The cause of foreign missions is popular, and every Church is choosing to have its share in this branch of the Lord's fund, till enough is lodged there to carry into full and speedy accomplishment, that last command of our Lord, "Go ye into all the world, and preach the gospel to every creature."

The tract cause is prosperous. New depositories are established, and God be praised, that through this medium, his gospel is pushing its

way into a thousand habitations, dark and dreary as death till these tapers were lighted up within them. This machine of infidelity has lost none of its power by its baptism into the Kingdom of our Lord Jesus Christ, but will go on to operate, till it has done much to overthrow the empire it was invented to sustain. Thus God will take the wise in their own craftiness.

The enterprise of preparing young men for the ministry has received a new impulse, and will come in hereafter, as we hope, for its full share in the benevolence of our Churches.—We have become convinced, that the present circumstances of the Church and of the world, pressingly demand greatly increased exertions in this department of Christian benevolence. Our increasing population has hitherto so far outgone its supply of pastors, as to threaten us with an empire of ignorance and vice, unless the united strength of the Churches be applied to prevent such a catastrophe. And it will be applied. When we wanted young men to educate, God sent us revivals, and he will again, as he shall see us ready for the work.

We wish we could say, that the Sabbath cause excited more interest. We see that holy day awfully profaned, and are grieved, that there is no more sensibility on a subject of vital importance to the prosperity of the Church of Christ.

The cause of Temperance is looking up fast. Though we have occasion to regret, that in so many places, there is yet so little done, yet something is doing every where. This monster vice must and shall come down. God has so decreed, and his people have so covenanted. And yet, here again we have a tale to tell, that shames us. The friends of Temperance meet, in some of the professed disciples of the Lord Jesus Christ, their most embarrassing opposition. "O tell it not in Gath, publish it not in the streets of Askelon!" *Why is this?* Are our very communicants among the intemperate? Shall we "drink of the cup of the Lord and the cup of devils?" How this dark fact lays us naked to the gaze of an envious and calumniating world! But the truth must be told, and the wayward professor, that can be restrained neither by his heart nor his conscience, must be lashed into decency by the scorn of the ungodly. Men of character and influence have committed themselves on this interest, and the cause moves on with an irresistible impulse. Amen; blessed be God. The day will soon be here, when we shall not be named a *nation of drunkards*.

#### SCARCITY OF THE BIBLE IN VERMONT.

The Directors of the Franklin County Bible Society, say in their Report, that

"When the Society entered upon the measures two years ago, to place a Bible in every destitute family in the county, it was thought 500 copies would furnish the supply." In two years, 705 copies have been distributed, "and yet only four towns out of nineteen are reported as supplied, and in several of the remaining towns, nothing has been done. From the sale of these copies the Directors have as yet reali-

zed only about thirty dollars. More than one *third* has been gratuitously distributed; and on the remainder, some sold at cost and some less, perhaps one *half* of the nominal sum may in the end be collected.

From facts which have come to their knowledge, it is the opinion of the Directors, that some *hundreds* of copies are still demanded to meet the destitution of the county. "In one of the towns that have been supplied, where it was thought the number would not exceed 40—no less than 70 families have been found destitute. In another town, a part of which remains to be explored, 65 destitute families have already been discovered. In one *district*, in this last town, consisting of 34 families, 22 were destitute of a Bible. In another town, embracing 124 families, 60 were destitute. From these and other facts, it is presumed that no less than 400 copies are now required to meet the existing destitution of this county. So that, instead of supplying 500 families, the estimated number two years ago, (and the estimate was then deemed extravagantly high,) we find in the circle of our operation, no less than 1100 families, or more than one *fourth* of our whole population, destitute of the Word of God."

From the National Intelligencer.

#### PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS—NO. XI.

There are four remaining treaties to be examined. Two of them were negotiated by the distinguished general, who is now the Chief Magistrate of the United States, and one by the distinguished Secretary of War, who is now Vice-President of the United States. On these accounts, as well as from their inherent importance, they are worthy of particular attention.

##### THIRD TREATY OF WASHINGTON, OR THIRTEENTH NATIONAL COMPACT WITH THE CHEROKEES.

This treaty was executed on the same day with the one next preceding; viz: March 22, 1816, and signed by George Graham for the United States, and six Cherokee Chiefs, for the Cherokee nation. Being on a different subject entirely, it was embodied in a separate document.

Art. 1. The boundary between those parts of the Creek and Cherokee nations, which were west of the Coosa river, is agreed upon. The United States having obtained, by treaty, the Creek lands west of the Coosa and contiguous to the Cherokees it became necessary to ascertain and establish the true boundary between these nations. In the body of the article it is said, that in the treaty of January, 1806, (already described as the *tenth compact*) "the United States have recognized a claim on the part of the Cherokee nation to the lands south of the Big Bend, &c.

Art. 2. "It is expressly agreed, on the part of the Cherokee nation, that the United States shall have the right to lay off, open and have the free use of such road, or roads," as shall be needed to open a communication through the Cherokee country north of the boundary now fixed. The United States freely to navigate all the rivers and waters "within the Cherokee nation.

Art. 3. "In order to preclude any dispute hereafter, relative to the boundary line now established, it is hereby agreed, that the Cherokee nation shall appoint two Commissioners to accompany the Commissioners, already appointed on the part of the United States, to run the boundary," &c.

Art. 4. In order to avoid delay hereafter, when the

President of the United States shall wish to open a new road, under the grant of the second article of this treaty, "the principal chief of the Cherokee nation shall appoint one commissioner to accompany the commissioners appointed by the President" to lay off the road.

Art. 5. The United States agree to pay \$25,500 to "individuals of the Cherokee nation," as an indemnity for losses sustained by them, from the march of the United States' troops "through that nation."

The treaty was duly ratified by President Madison and the Senate.

A very few remarks on this document will be sufficient.

The first article says, that the United States, in a treaty made ten years before, recognized a claim of the Cherokee nation to land south of the Big Bend of the Tennessee. What claim? Doubtless such claim as the Cherokees made. But they never made any partial, limited, or qualified claim to their lands. They never set up a title as tenants for the lives of the existing generation, or tenants for years, or tenants at will. They simply, and always, claimed the land as *their own*; and this claim the United States must have recognized, if they recognized any claim at all.

The fact was, that the article here referred to, as containing a recognition of the Cherokee claim, was the one by which the United States engaged to prevail on the Chickasaws to agree upon a certain boundary between them and the Cherokees. Thus, the friendly attempt to fix a boundary between these two Indian nations, was justly construed, in a treaty ten years afterwards, to be a recognition of the claims of those nations, to the lands on each side of the boundary.

By article second it is agreed, on the part of the Cherokee nation, that the United States shall have the right to lay off roads, in a certain part of the nation, and in a prescribed manner. Of course, it must be inferred, that the United States had not this right before; that the assent of the Cherokee nation was necessary to invest the United States with the right; and that it must, even when expressly granted, be expressed in the manner, which the treaty prescribed. This article speaks, also, of rivers and waters, "within the Cherokee nation;" and stipulates that the citizens of the United States may freely navigate these waters. On looking at the map of the Cherokee country, as it then existed, the reader will find, that besides the Hiwassee, the Costanawea, the Coosa, and many smaller streams, that noble river, the Tennessee, took a sweep of more than 150 miles through the Cherokee nation. There was good reason to wish for the privilege of navigating these waters; but how absurd a resort to the treaty-making power for the purpose of obtaining it, if the country really belonged to Georgia and the neighboring States?

By article 3d and 4th, it appears, that the Cherokee nation had a government, which the United States acknowledged, as being always in existence, and always competent to transact any national business.

##### TREATY OF THE CHICKASAW COUNCIL HOUSE, OR FOURTEENTH COMPACT WITH THE CHEROKEES.

This document was signed on the 14th of September, 1816. The title is important, and I must cite it at length.

"To perpetuate peace and friendship between the United States and the Cherokee tribe or nation of Indians, and to remove all future causes of dissension which may arise from indefinite territorial boundaries, the President of the United States of America, by Major General Andrew Jackson, General David Meriwether, and Jesse Franklin, Esquires, Commissioners Plenipotentiary on the one part, and the Cherokee Delegates on the other, covenant and agree to

the following articles and conditions, which, when approved by the Cherokee nation, and constitutionally ratified by the Government of the United States, shall be binding on all parties."

It is always to be presumed, that the President of the United States will give a fair and natural construction to all public engagements made by the proper authority. There are special reasons, why the present incumbent of that high office should respect the document I am now considering, and a similar one, which was executed the following year.

The reasons for the treaty assigned in the title above quoted, are good and sufficient reasons; and such as commend themselves to every man's heart and conscience. "To perpetuate peace and friendship" between neighboring communities is a benevolent work, the importance of which depends much on the durability of the relation, to which such phraseology is applied; and to remove all future causes of dissension which may arise from "indefinite territorial boundaries," is a work scarcely less benevolent than the other. This is the very language which would be used on a similar subject, by Russia and Prussia, or any two contiguous nations in Europe.

Further, it appears by the very title, as well as by the subsequent proceedings, that this treaty, though made in the immediate neighborhood of the Cherokee country, and signed by fifteen chiefs, was not considered as binding, till it should be "approved by the Cherokee nation. When this should have been done, and the treaty should have been ratified by the Government of the United States, it would be "binding on all parties."

It is humiliating to be obliged to prove, that parties to a treaty are bound by it. To pretend the contrary is an utter perversion of reason and common sense. There are persons, however, to whom express covenants seem stronger than unavoidable implications. Such persons are requested to observe, that Major General Andrew Jackson and his colleagues did expressly, in so many words, "covenant and agree" that the treaty should "be binding on all parties." Why is it not binding then? Where is the promised perpetual peace, if the weaker party is to be outlawed? Where is the benefit of *definite territorial boundaries*, if these boundaries are not respected?

The following is an abstract of the treaty.

Art. 1. 'Peace and friendship established.'

Art. 2. The western boundary described. It curtailed the Cherokee country on the southwest, and gave to the United States a tract of land, now in the State of Alabama.

Art. 3. The Cherokees relinquish and cede the land just mentioned, and, in consideration thereof, the United States agree to pay \$5,000 in 60 days, and \$6,000 a year, for ten successive years.

Art. 4. The line to be plainly marked.

Art. 5. The Cherokee nation to meet the Commissioners of the United States at Turkeytown, on the 28th of the same month "there and then to express their approbation, or not, of the articles of this treaty; but, if the nation did not assemble, it would be considered "as a tacit ratification."

On this treaty I would observe, that there are several things in it worthy of special commendation, viz: the solicitude to avoid future difficulties, the uncommon care manifest in article fourth, (which a regard to brevity prevented my citing at large,) to have the line of territory made plain; and the repeated and explicit acknowledgment, that the Cherokees were to express their approbation of the treaty, before it would be binding. Of course, they were to be dealt with as intelligent and moral beings, having rights of their own, and capable of judging in regard to the preservation of those rights.

It must be presumed, that the Commissioners of

the United States were at Turkey-town, on the 28th of September, the day appointed for the ratification; but whether the Cherokees were dilatory in assembling, or whether strong arguments were necessary to obtain their consent, does not appear. Six days afterwards the transaction was closed, as is proved by the following certificate:

"Ratified at Turkey-town, by the whole Cherokee nation in Council Assembled. In testimony whereof, the subscribing Commissioners of the United States, and the undersigned Chiefs and Warriors of the Cherokee nation, have hereunto set their hands and seals, this fourth day of October, in the year of our Lord one thousand eight hundred and sixteen."

Signed,

ANDREW JACKSON,

D. MERIWETHER, and

nine Cherokee Chiefs, in the presence of the venerable Col. Meigs, two Interpreters, and Major Gadsden, of the United States Army, who subscribed as witnesses.

The treaty was ratified by President Madison and the Senate.

I close this number by requesting all our public men to meditate upon the following words of a very sagacious King:—*Remove not the old land mark; and enter not into the fields of the fatherless: that is, of the weak and defenceless; for their Redeemer is mighty: He shall plead their cause with thee.*

WILLIAM PENN.

## THE ALMANACK OF LIFE.

The progressive stage of man's existence, bears a striking analogy to the vicissitudes of the seasons, comprising in each succeeding month the period of seven years; a calculation which suppositiously extends the duration of life to the advanced age of eighty-four, beyond which all must be considered a dreary-blank, neither profitable to ourselves, nor desirable to others.

**January**—(Infancy).—This month which commences our year, may be justly compared with the infant state of man, whose faculties are yet in embryo. The sunshine of joy irradiates but transiently; it illumines his early days with glances of pleasure, unsubstantial and evanescent; a tedious night of helplessness and ignorance effaces the impressions made during the day. Artificial warmth, invigorating food, and refreshing sleep, are all that he requires or finds solace in.

**February**—From 7 to 11.—The bud of intellect now expands to imbibe the genial rays of instruction, which the all-cheering luminary of spring nourishes into blossoms of early promise. All is gaiety and pleasure; nature appears decked in vivid delightful colors, variegated, fresh, and blooming; no gloom darkens the surrounding atmosphere; every thing presses on the senses with the charm of novelty; all is gaiety undisturbed and enchanting.

**March**—14 to 21.—This month is generally ushered in with boisterous winds and nipping frosts. The hapless mariner beholds his vessel wrecked upon the very rocks which bind his much-loved home. Vegetation perishes thro' severe and untimely frost; and deluging rains, descending with impetuous force, crush the springing blade, and despoil the beauty of the gay parterre. Even thus do the rude passions of man's soul break forth with resistless force at this unsettled period of existence, wrecking the fragile bark of youth. The tide of dissipa-

tion sweeps away the principles of virtue, which had not had time to take root, and every noble energy is blighted by the destructive influence of bad example.

*April*—21 to 28.—Sunshine and showers now prevail alternately; the fruits of a good education appear emerging from the beautiful blossom; but as yet they are crude and imperfect. Nature appears in her most lively garb: a few passing clouds may obscure the horizon, but they soon discharge themselves and pass away. So do the temporary sorrows of youth disappear, leaving no painful recollections on the mind; like the refreshing rain which falls upon the earth, reviving drooping nature, so do the trivial disappointments of this early state serve but to render hopes perspective more alarming.

*May*—28 to 35.—The face of nature now wears a fresher bloom; the gardens are luxuriously filled with flowers, the trees are covered with foliage, and the swelling corn begins to fill the ear. So is the body of man ripened to perfection, the morals are formed, and the strongest energies of the mind disclose themselves. He indulges in luxurious pleasures, and contributes to the gratification of others by the exertion of his useful and agreeable qualities.

*June*—35 to 42.—The summer is now before us; we begin to gather the fruits; and already some of the spring flowers fade and droop.—Dense clouds obscure the sun, even at noon day; vivid lightnings shoot athwart the sky; and the thunder in an unexpected moment, bursts over our heads. Thus does man already prepare to gather the fruits of his good works, or begin to dread the punishment of his transgressions. The simple hopes and pleasures of youth fade and wither in remembrance; they obscure his reason, blight his virtues, and the misfortunes they occasion burst unexpectedly upon him, astonishing and appalling him even in the moments of pleasure and exultation. He perceives that the days of licentious enjoyments are short; that a long winter of remorse may succeed; and happy is it for him if he profit by the hint which the season itself affords.

*July*—42 to 49.—The bright days of summer are now passing away with swiftness unnoticed. The tempting fruits have been plucked from the trees, leaving them bare and unsightly; others of larger growth now bend beneath the lucious burthen. The hay has been got in, the corn is ripe for the sickle, and after-crops of grass begin to shoot from the earth. It is now that man is drawing towards the harvest of his happiness. Most of the pleasures which he once pursued with avidity have lost their zest.—Those who have too early wasted their talents remain neglected as an useless incumbrance upon the face of the earth, while those who have preserved their morals uncorrupted, and suffered their judgments to be matured by experience, and sought after as precious fruits, are justly appreciated for their superior excellence. At this period also, man beholds a new generation rising to perpetuate his virtues; his tender offspring calls for all his cares and attention; he looks anxiously forward to the period of its growth and improvement, in the

fond hope that it will not only gladden his own heart, but contribute to the general benefit of society.

*August*—49 to 56.—The yellow tints of autumn now begin to check our exultations, and remind us that earthly bliss is not permanent; and as the aspect of nature undergoes a gradual change, so does the face of man. His cheeks begin to furrow, his locks turn gray, and the bloom of healthful vigor fades from his cheeks. Pleasure fatigues his relaxed frame, and exertion weakens his intellectual powers, which have now passed the period of improvement. The winter of age seems advancing with hasty strides—more hasty than welcome. He looks back with regret to the hours of spring and summer, when all was gayety and mirth. They seem to have receded with equal rapidity, and the present hour is too wasted in unprofitable retrospection and dissatisfied anticipation.

*September*—56 to 63.—This is the period of rest and recreation, feasting and revelry, when the season of labor is over. The harvest is got in, and the days are considerably shortened. Man now begins to seek refuge from oppressive cares and gloomy apprehensions, in convivial hilarity and unlimited indulgence at the social board. He has gathered his harvest of knowledge, his toil is at an end, and he proudly exults in his vast acquisition, without reflecting how soon he may be called upon to render a just account, and see his boasted stores transferred to others.

*October*—63 to 70.—The fields now appear dreary—the hedges bare; no melody fills the grove, but rude howling winds sweep the earth, and scatter the straggling leaves in every direction. Thus also is man by this time stripped of his external graces; he becomes morose and sullen; his appearance no longer diffuses cheerfulness; he neither pleases nor is pleased. The storms of calamity break on his devoted head, scattering his dearest connexions; friend after friend drops off, and is swept away: he remains disconsolate and cheerless.

*November*—70 to 77.—Gloom and desolation now extend their depressing influence; every vestige of cultivation is buried beneath the deep encrusting snow; the meandering stream is bound in icy fetters, and heavy fog obscures the face of heaven, wrapping all in impenetrable darkness; even thus are the faculties of man beclouded at this advanced period. The hoary frost of age settles on his head; the warm current of life freezes in his veins; his senses become torpid. No ray of intelligence illumines the gloom which surrounds him; no genial warmth reanimates his palsied frame.

*December*—77 to 84.—Behold now the life of man, with the season, drawing to its close. No material change has taken place in the aspect of things, yet even this dreadful epoch is more tolerable than the preceding, for the pains and privations of mortality seem near their termination. A fresh spring will appear, and vegetation flourish anew: and why should not the just man rejoice that his earthly course is also run, and that he is about to rest from all his labors?

## FRANKLIN TEMPERANCE SOCIETY.

The Franklin Co. Temperance Society, held its annual meeting at St. Albans, on the 26th ult. Hon. B. Swift, President, in the chair.—Several gentlemen addressed the Society, and about 20 names were added to the Constitution.

The report, from the able pen of the Rev. W. Smith, commences with the remark; that "had no other good resulted from her operations, but simply to show community, what power was vested in the hands of the virtuous to vindicate the cause of suffering humanity against the basest passions and appetites, her efforts would not have been fruitless. The history and results of the temperate confederation, teach us that there is, in an intelligent and christianized community, like our own, a moral influence—unknown to Legislative provisions and penal codes—against which crime cannot fortify itself, and which even avarice and appetite dare not resist. Let only the timid whisper be breathed against some prevailing iniquity, and there will be ears to catch it, and voices to swell it into a manly and indignant tone. The cry will be heard and echoed by hundreds: the Pulpit and the Press will spread the kindling story through the land; and the voice of thousands, like the voice of the tempest, will roll and reverberate on the nation's ear, till that evil is suppressed."

Progress is reported in seven towns. More has been effected in St. Albans, than in any other. There, "nearly two hundred of its male inhabitants are now members either of the town or county society. The sale of distilled spirits in the spring and autumn of 1828, amounted to 7000 gallons: in the same term of time in the year 1829, it will not exceed three thousand." "Three merchants refuse to vend spirits except to be used in sickness:—many farms have been cultivated through the season, and many buildings erected, without the use of ardent spirits." A bar-keeper in the most frequented house in the village, on 'Freeman's day,' was heard to say that on the day of the late election, from the time the polls closed till 9 o'clock in the evening, only three individuals called at the bar for refreshment, and these were all travellers."

Having shown, we think, conclusively, that the amount of spirit now consumed in that county is not less than 45,000 gallons annually, the report proceeds:—

"But we will strike 5000 gallons from our lowest estimate, and consider our present consumption to be at the rate of 40,000 gallons a year. This quantity, at the average rate of 60 cents per gallon, would require an expenditure of 24,000 dollars. And what equivalent do the people of this county receive for this enormous expense? Does it purchase for us an increase of health, of physical strength and domestic comfort? Is it so much capital employed in improving our farms and multiplying our stock? Is it appropriated to improve the minds and morals of our children, or to relieve the wants and mitigate the woes of the virtuous poor, and of the infirm among us? No, nothing of this. It is so much capital desecrated to the fell work

of destruction; corrupting public morals—influencing elections—disturbing the peace of families and neighborhoods—paralyzing bodily and mental energy—undermining our social institutions, and destroying human life. As the fruit of this appropriation, we are cherishing and fattening among our 20,000 inhabitants, 500 drunkards—of whom 50 are annually led into the slaughter house of death; we are sending eight, where the providence of God sends one, to the poor's-house; we are furnishing our courts of justice with three fourths of all the criminal processes, and the public galleys with nine-tenths of its wretched victims."

[St. Alb. Rep.]

*Efforts to extend the spirit of Popery in the U. States.*—A new edifice is rising in Albany, N. Y. to be occupied as a Church by the Roman Catholics; and another in Schenectady. A periodical Journal has been established by the Romanists in Boston, and another in Hartford, Conn. and another is proposed at Baltimore. It is said that the establishment of similar publications, is contemplated at New-York, Philadelphia, Charleston, Savannah, and New-Orleans. The time, it appears, has come, when more vigorous efforts than have yet been witnessed, are to be put forth to extend in this country, the delusions of popery and the power of his holiness.—*Vis. & Tel.*

A very pleasing revival of religion is now going on at New Richmond, about twenty miles from this city. The work is deep and powerful, and has been attended with circumstances of unusual interest.—*Cincinnati Christian Journal.*

A clergyman, settled in a town of about 600 families, states that, some weeks since, a copy of tract No. 223, *The Sanctuary*, was presented to nearly every family in the town, the immediate result of which was the addition of about 100 to the number of his hearers, which has been fully sustained to the present time.—*ib.*

## Obituary.

DIED.—In this city, on the 12th inst. Miss Caroline Johnson, aged 14 years.

At Mansfield, on the 11th inst. after a severe and distressing sickness of 20 days, Anson P. only son of Rev. Anson S. Atwood, aged 1 year and four months.

"It is well with the child; and she said it is well."

As the sweet flower which scents the morn,  
But withers in the rising day—  
Thus lovely seemed the infant's dawn!  
Thus swiftly fled his life away!—  
E're sin could blight, or sorrow fade,  
Death timely came with friendly care;  
The opening bud to heaven convey'd,  
And bade it bloom forever there.

Yet the sad hour that took the boy  
Perhaps has spared a heavier doom,  
Snatch'd him from scenes of guilty joy—  
Or from the pangs of ill to come.—

He died before his infant soul  
Had ever burn'd with wrong desire;  
Had ever spurn'd at Heaven's control,  
Or even quench'd its sacred fire.—

He died to sin, he died to care;  
But for a moment felt the rod  
Then springing on the viewless air,  
Spread his light wings, and soared to God.

BELFAST.

year or more previously to the arrival of the

## Poetry.

## INTEMPERANCE.

I GAZED upon the tattered garb  
Of one who stood a listener by ;  
The hand of misery pressed him hard,  
And tears of sorrows swelled his eye.

I gazed upon his pallid cheek,  
And asked him how his cares begun—  
He sigh'd and thus essay'd to speak,  
"The cause of all my grief is rum."

I watched a maniac thro' the gate,  
Whose raving shook me to the soul ;  
I ask'd what seal'd his wretched fate,  
His answer was—the cursed bowl.

I asked a convict in his chains,  
While tears along his cheeks did roll ;  
What devil urged him on to crimes—  
His answer was—the cursed bowl.

I asked the murderer when the rope  
Hung round his neck in death's hard roll ;  
Bereft of pardon—and of hope,  
His answer was—the flowing bowl.

## ANECDOTE.

A young person once mentioned to Dr. Franklin his surprise, that the possession of great riches should ever be attended with undue solicitude ; and instanced a merchant, who, although in the possession of unbounded wealth, was as busy, and much more anxious than the most assiduous clerk in his counting-house. The Doctor in reply, took an apple from the fruit basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand ; and choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples dropt the last on the carpet and burst into tears. "See there," said the Philosopher, "is a little man with more riches than he can enjoy."

A Jew went from Paris to Rome, in order to acquire a just idea of the Christian religion, as at the fountain head. There he beheld simony, intrigue and abominations of all sorts ; and, after gratifying his curiosity in every particular, returned to France, where he gave a detail of his observations to a friend, by whom he had been long solicited to adjure Judaism. From such a recital, the Christian expected nothing but an obstinate perseverance in the old worship ; and was struck with amazement when the Jew acquainted him with his resolution of requesting baptism upon the following grounds of conviction : That he had seen at Rome every body from the Pope down to the beggar, using all their endeavors to subvert the Christian faith, which nevertheless took deeper and firmer root, and must therefore be of divine institution.—*N. Y. Baptist Repository.*

Too much reading, and too little meditation, may produce the effect of a lamp inverted, which is extinguished by the very excess of that aliment, whose property is to feed it.—*Hannah More.*

TERMS.—\$2, in advance ; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## CONTENTS.—NO. 22.

Choctaws	337	ces of the Peace	344	Present Crisis in the condition	
Ceylon	338	The Psalms	345	of the American Indians	348
The Great Missionary Field	339	Outlines of Ecclesiastical His-		The Almanac of Life	349
Canton Mission.—American		tory.—State of Religion in		Franklin Temperance Society	351
Board of Missions	340	Vermont	346	Obituary	ib.
The Christian Religion	343	Scarcity of the Bible in Ver-		Poetry—Intemperance.—Pre-	
The two Plants.—Disturban-		mont	347	miums	352

## PREMIUMS.

The Editor of the Journal of Humanity, says he is authorized, by a Friend to the Young Men of our country, to give notice, that a Premium of Fifty Dollars will be given, for the best Essay, addressed to the young men of our Colleges and Professional Seminaries ; dissuading them from the use of wine, spirits and tobacco ; the Essays to be examined and the Premium awarded by Rev. Drs. Woods, Edwards and Cornelius of Andover, Dr. J. C. Warren of Boston, and Professor Silliman, Yale College, New-Haven, Conn. The Essays must be sent, free of postage, to the Editor of the Journal of Humanity, Andover, Mass., by the 1st of Jan. 1830 : each Essay to be accompanied with the name of the author, under seal.

"The Editor of the Philadelphia U. S. Gazette, is authorised to offer (and pledge himself for the performance,) a gold medal with a suitable inscription, value one hundred dollars, or a piece of plate of equal value, for the best essay, (its merits to be decided on by competent and impartial judges,) on the inadequacy of the wages generally paid to seamstresses, spoolers, spinners, shoe binders, &c. to purchase food and clothing ; on the effects of that inadequacy upon the happiness and morals, not merely of the females, but of their families, when they have any ; and on the probability that those low wages frequently force poor women to the choice between dishonor and the absolute want of common necessities. The whole, as far as the nature of the case will permit to be corroborated with facts, and to embrace an inquiry whether those evils are susceptible of remedy or alleviation ; and if so, by what means.

All communications to be post paid, and to be accompanied with private marks, whereby the author may be known

[As the above advertisement has not been published as was expected, the decision will be postponed till the first day of January ; and it is to be hoped that printers of papers generally will give notice of the premium and the time of decision."

## A CARD.

The subscriber takes this method to express his gratitude to the people of his charge, for their respect to him, and especially for their regard to the cause of Christ, in constituting him an honorary member of the American Board, and also a life director of the American Tract Society, by the payment of one hundred dollars.

BEZALEEL PINNEO.

Milford, Oct. 19, 1829.

Letters received at the Office of the Religious Intelligencer during the week ending Oct. 21, 1829.

P. B. Whitmore ; David Clark ; T. B. Peet ; Sereeno Wright ; P. Schencker ; Paul Shepherd ; Rev. Moses Gillett ; Rev. B. Pinneo ; Edwin Hunt ; Rev. Giles H. Cowles ; P. Talcott ; Lucius W. Leflingwell ; D. & J. Ames ; Rev. James Porter ; Dr. D. Ripley.